

Church Matters.

Religious Notices.

FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Sunday-school prayer meeting, Sabbath, at 7 P. M. Weekly prayer meeting, Thursday, at 7.45 P. M.

FIRST BAPTIST CHURCH.—Rev. Ezra D. Simons, Pastor. Sunday services: Preaching at 10.30 A. M. and 7.30 P. M.; Sunday-school, 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Weekly prayer meeting every Thursday evening at 7.45 o'clock.

METHODIST EPISCOPAL CHURCH.—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching at 10.30 A. M. and 7.30 P. M. Sunday-school at 2.30 P. M. Prayer meeting Thursday evening at 7.45. Class meetings Tuesday and Friday evenings at 7.45.

THE WESTMINSTER PRESBYTERIAN CHURCH.—Fremont street, corner Franklin. Rev. S. W. Duffield, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M. Sunday-school, 12 M. Weekly prayer meeting at 8 o'clock each Thursday evening, in Chapel parlor.

CHRIST CHURCH (EPISCOPAL).—Liberty street. Rev. W. G. Farrington, D.D., Rector. Morning service 10.30 o'clock; Sunday-school at 9.30 A. M.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardiello, Pastor. First mass, 8.30 A. M.; High mass, 10.30; Vespers, 3 P. M.; Sunday-school, 2.30 P. M.

BREKLEY UNION SABBATH SCHOOL.—Held in Brekley school-house, Bloomfield Avenue, every Sunday, at 3 o'clock. P. M. John A. Skinner, Superintendent. All are welcome.

WATSESSING M. E. CHURCH.—Rev. J. Cowans, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Prayer meeting, Thursday evening at 7.45. Class meeting on Tuesday evening at 7.45.

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH (WATSESSING).—Rev. Daniel Edwards, Rector. Morning service, 10.30 o'clock; evening service, 8; Sunday-school, 3 P. M.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Enslin, Pastor. Hours of Service, 10.30 A. M. Sunday-school, 2 P. M. Prayer meeting, Tuesday evening, 7.45.

REFORMED CHURCH, BROOKDALE.—Rev. J. O. Van Fleet, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

HOPE CHAPEL. Sunday-school every Sabbath at 3.30 P. M. Mr. John G. Broughton, Superintendent.

SILVER LAKE. Sabbath-school held every Sunday, in the hall, at 3 P. M. Charles A. Hubbs, Superintendent. Gospel meeting every Sabbath evening at 7.45 o'clock. Weekly Prayer meeting every Tuesday evening.

REV. MR. GOODENOUGH preached in the Baptist Church last Sabbath. Tomorrow morning and evening the Rev. Brinkerhoff, of Howard Mission, N. Y., will occupy the pulpit.

REV. MR. BALLANTINE of the First Presbyterian Church, has lately been preaching, on Sabbath mornings, a course of very able sermons on MANLINESS. The sermon preached a week ago last Sabbath was one of rare excellence, and well deserves an extended notice.

WESTMINSTER CHURCH.—Mr. Robert Peck, Jr., who has served the church faithfully and well for several years past as organist, has been constrained to resign the position on account of expected absence from home in the prosecution of his professional duties as mining engineer. Prof. W. Piderit, of the German Theological Seminary, has been engaged to fill the vacancy, and has already entered on the discharge of his duties.

Word has been received from Rev. Dr. Duffield that he will be able to fill the pulpit of the Westminster Church as arranged and reported last week. The church will, however, be open for morning service through the month of August.

REV. S. W. DUFFIELD will preach in Westminster Church on Sunday evening upon "Communism and Labor Problems."

ST. PAUL'S P. E. CHURCH, East Orange.—Divine service will be held and sermons preached every Sunday morning and evening at the above church. During the sickness and inability of the Rector, the pulpit has been supplied by the Rev. N. E. Cornwall, of New York, and the Rev. S. H. Johnston, of Iowa, next Sunday being the last Sunday of the last named gentleman. On the fifth of August, being the first Sunday in the month, the Rev. Geo. H. Edwards, son of the present Pastor, will take charge of the parish by unanimous call of the Vestry. The Rector is much improved in his health since he was stricken down some six months back, and he expects in a week or so to take a trip, with Mrs. Edwards, to the White Mountains, to be absent during the remaining summer months, when he hopes to be restored to somewhat of his former health and usefulness.

The First Birth, the First Minister, Etc.

The first white child born in North America was Virginia, daughter of Ananias and Eleanor Dare, and granddaughter of Governor John White. She was born on the 18th of August, 1587, in Roanoke, North Carolina. Her parents were of the expedition sent out by Sir Walter Raleigh in that year. There is no record of her history, save that of her birth.

The first minister who preached the Gospel in North America was Robert Hunt, of the Church of England, an exemplary man, who came out in the same company with Captain John Smith, in the year 1607. He was much esteemed as a man of peace, and was in many ways useful to the colony. There is no record of his death, or of his returning to England; he most probably died at Jamestown. He had a good library, which was burnt, with all his other property, in the burning of Jamestown, the next Winter after he came out.

The first females who came to Virginia proper were Mrs. Forest and her maid,

Anne Burras, in the expedition of Newport, 1608. The first marriage in Virginia was in the same year. John Laydon and Anne Burras. The ceremony was probably by the same "good Master Hunt."

The first intermarriage between the whites and Indians was John Rolfe to Pocahontas, in April, 1613. Pocahontas was also the first of the Virginian Indians that embraced Christianity and was baptized.

The first legislative assembly in Virginia met in July, 1619, at the summons of Governor or George Yeardley. One month later negroes were first brought into the colony, by a Dutch man-of-war.

The first periodical in North America was the Boston News Letter, which made its appearance in August, 1708. The first in the Old Dominion was the Virginia Gazette, published at Williamsburgh, by William Parks, weekly, at fifteen shillings. It appeared in 1736, and was long the only paper published in the colony. It preceded the periodical press by 117 years.

The Blue Ridge was first crossed by whites in 1714. The first iron furnace erected in North America was by Governor Spotswood, in 1730, in Spotsylvania County, Virginia.

How to Hold Young People.

UPON no practical question are more pastors more exercised (as the Scotch phrase is) than the question—How shall the young people of my congregation be drawn more closely to the church, and be developed into a healthy spiritual life? All manner of devices have been attempted; and again and again the well-intended experiments have ended in failure. The cardinal blunder that has been too often made is that the Church of Christ is bound to furnish amusements to her young people, and that they are to be constantly bribed, like spoiled children, with confectioneries and convivialities. No time need be spent in exposing the folly of a course which depraves spiritual character, dishonors the church, and ends in disappointment and disgust. Everything that makes the youthful portion of the spiritual household self-indulgent and worldly-minded is directly damaging. Why transplant a young man out of the world into the church if he carries the old soil with him, and yields the same old fruit? In these days the church is quite too much tempted to go "one mile" into worldliness, without teaching the next generation how to go into it "twain."

THE ESSENTIAL THING TO DO.

The vital thing to be done is to hold the young to the church by the same tie that holds them to Christ; and the chief aim is to strengthen that tie. Literary clubs are good things in their way and place; but their aim is not to develop Christian graces, and the church must be careful how it organizes its sons and daughters for the profit of the head, with no reference to the heart. There might be a demand for some things in the way of mental culture among the poor, uneducated lads of a mission-school, that an ordinary church is not bound to furnish to its well-educated young folk. Social entertainments may be wisely introduced occasionally, as condiments are set on the same table with bread and beef; but woe to the eater if there is nothing else but pepper and mustard! Old Lyman Beecher used to work off his nervous excitement with a violin, but that is no reason why a minister of God should be a professional fiddler. Right in this direction of social amusement lies the danger, how to use the social instinct without abusing it requires both grace and "gumption."

In my own experience as a pastor I have tried hard to avoid the double blunder of either ignoring the young, or of aiming to win and hold them by illegitimate means. First of all, the pulpit must train its guns so as not to fire over the heads of the boys and girls. No minister ought to preach (very often) in such a way that an average boy of twelve years old will not understand him and be interested in his message. Instead of delivering occasional "sermons to the young," let every sermon be so constructed that it shall have many things in it to catch their interest, and bless their souls. Spurgeon is a model in this direction. He can nail the ears of a peer and of a "prentice boy to his pulpit by the same sermon. Doctrines can be preached to the heart, in such a lively, simple way, and with such fresh illustrations, that George and Sarah should be attracted and interested just as much as their father and mother. It is the fault, yes, the sin—of some ministers that they repel the young from God's house, by making their pulpit services either unintelligible, or wholly unattractive and wearisome. We owe to the minister who the young come to church solely on account of the music, and in spite of the preaching. The minister who cannot make his pulpit more commanding and attractive than the music-gallery has mistaken his calling. The musician cannot be too good in God's praise; but the message from God should always be better. If the pastor gives the young man a rousing, faithful sermon on Sunday, and a cordial, loving shake of the hand (and the word with it) during the week, he will be very likely to get a hold on him and keep it. Everybody likes a personal recognition and personal attentions; and the minister who is better acquainted with his "Olshausen" or his "Hackett" than he is with the youth of his own flock is only a learned blunderer, after all.

ORGANIZE THEM IN SOME WAY.

Another thing a wise minister will do, and that is to organize his young people into some sort of association. They must be brought together in conformity with their native social instinct; Satan knows how to get young people together, and Christ's shepherds must not be outwitted by the Adversary. In my own church a "Young People's Association" was formed about seventeen years ago, which has worked beautifully, and has been the model for many others organized elsewhere. It membership is composed of "active" members who must be communicants in the church, and "associate" members who must be of reputable character, and "honorary" who are chosen by vote of the Association. The annual dues are fifty cents, and a life-membership is ten dollars. None but professed Christians are eligible to office. The threefold objects of this vigorous society are to promote spiritual life, to do practical work for Christ, and to produce social attractions which shall tend to counteract worldly and frivolous amusements. The religious element is put first, and the social flows naturally from it; for there is no bond of personal fellowship so strong as that engendered by love of Christ, and by coveinancing in practical ef-

forts of benevolence. The Association embraces both sexes; whom God hath joined together in the home, let no one put asunder in the church or the Sunday-school. There are several large working committees, one on devotional meetings, another on temperance, another on social amusements, another on looking up strangers and visiting the sick, another on tract-distribution, and another for providing flowers for the church, which are sent on Sunday evenings to the sick. The average membership of the Association has been about 400. It has sent out large numbers of trained workers to various places, and several of its members have entered the sacred ministry. Sometimes its numbers have risen as high as 500.

The core and spiritual well-head of the organization is its weekly prayer meeting, which is never omitted in summer or winter, rain or shine, and which is usually full and spirited. Young converts are there trained to speak and pray as soon as they are able. The topics of discussion—from Scripture or personal experience—are selected and printed on cards for circulation in the pews. After the devotional services opportunity is given for conversation and introduction. Once a month a general social entertainment is given in the large Sunday-school hall, to which old and young are invited, and the evening is made enjoyable by music, popular readings, conversation, strengthening the spiritual life of the young, with a band of music, flowers, paintings, and various pleasant attractions. At nearly all the meetings I am present, and keep an eye on all the proceedings of the Association. For practical usefulness it has been as efficient as our Sunday-school. So intimate are the social fellowships formed there, that I have joined in wedlock about fifty couples whose first acquaintance began in the devotional gatherings of the Association; the tie is so strong that the young men who remove to the West tell me that nothing in the church is missed more than those weekly companionships for prayer and friendly intercourse. It has been, in short, the spiritual training-school of the church. Nothing that I have ever tried, during my long ministry, has done so much towards a practical solution of the important questions—How to hold, how to interest, and how to strengthen the spiritual life of the young people. Jesus Christ is made the chief central bond of attraction.

Brooklyn, July, 1883.

What the Barometer Knows about Weather.

Higher barometer means that the mercury is rising and lower barometer that it is falling.

Higher pressure is synonymous with higher barometer, and lower pressure with lower barometer. In case of a higher barometer, it indicates a colder and contracting atmosphere and consequently a diminution of moisture.

A lower barometer indicates an expanding atmosphere with greater capacity for holding moisture.

In case of rising barometer it indicates a decrease of moisture and diminishes the liability for rain.

A falling barometer indicates an increased amount of moisture and greater liability for rain, and with it we have an increase in cloudiness.

When the barometer rises in cloudy weather it is generally an indication that the clouds will break and be followed by fair weather.

A sudden change in the barometer, either rising or falling, is a fair indication of approaching high winds.

At sunset, if the sun goes down behind or is obscured by a bank of clouds, with the falling barometer, rain will follow, nine cases out of twenty on the succeeding day. If the sun is obscured at its setting by clouds, with a rising barometer and cooler winds, the chances are that there will be no rain will fall on the succeeding day.

There are three fair weather sunsets—the red, yellow, and green. Green and red are exceptional, the green more so than the red.

It will seldom happen that we will have a rainfall on a day succeeding one on which any of the three above colors are dominant at sunset the day before. It occasionally happens, however, that rain will fall when no indications whatever on the preceding day would lead one to expect it.

How to be Great.

Start right, beginning with a clean heart. The first step in obtaining wisdom may be found in the Fifty-first Psalm—then—

Like Joshua—be courageous and fight.

Like Daniel—be firm and pray.

Like Peter—be earnest and work.

Like John—be loving and true.

Like Christ—be meek and holy.

Good Rules for Young Men.

1. Be on time.

2. Keep well balanced.

3. Never run down.

4. Take care of the minutes.

5. Be so accurate that others may depend upon you.

6. Divide the day into hours for work, reading, rest, and prayer.

7. If out of order any time, get set right in the morning.

8. Redeem the time, as the hands move rapidly on to mark the hour when life's work is done.

A Few Wise Sayings from a Funny Man.

"He who has nothing to do in this world is a useless man; he has got the hardest job I know of."

"The most bitter critics we have are those who have failed themselves to write anything worth reading."

"The man who has sworn not to forgive has uttered the worst oath he can take."

"YOUNG CALVIN" wants to know if we "believe that angels have wings, and why we think so?" We think they have, Calvin. We never saw the wings, but we know that whenever a young man becomes perfectly convinced that he has met an angel, he spends about all his spare time holding her tight with both arms, as though he feared she would fly away the minute he let go of her. And if they had no wings, there would be no cause of this widespread, almost universal fear.—*Burlington Hawkeye.*

SINGLE voices cover three octaves or more, while the whole range of the human voice amounts to nearly five octaves. A certain high-toned female, called Della, heard by Mozart in 1790 had the same; Carlotta Patti can reach G sharp in alt; Benatti, a tenor, had three full octaves, and Tamblak reached the G sharp of 844 double vibrations.

MARRIED.

JACOBUS—MILLER. In Bloomfield, Monday evening, July 23, 1883, by Rev. S. W. Duffield, Mr. Edward Jacobus, Jr., of Orange, and Miss Amelia Miller, of Newark, N. J.

SOCIETY NOTICES.

Knights of Honor.
EXCLUSION LODGE No. 242—Every Wednesday Evening in Knights of Honor Hall, Glenwood Avenue. D. S. Gregory, Recorder.

FRIENDSHIP LODGE (German).—1st and 2d Thursday Evenings of each month. Odd Fellows Hall, John Hermann, Secretary.

EASTERN STAR LODGE No. 570 (Knights and Ladies).—1st and 3d Friday Evenings of each month. Knights of Honor Hall, Mrs. Mary E. Bash, Cor. Sec.

F. and A. M.
BLOOMFIELD LODGE No. 40—1st and 2d Tuesday Evenings of each month, in Corby Building, J. Banks Reford, Sec.

Odd Fellows.
OLIVE BRANCH LODGE No. 51—Every Monday Evening, in Odd Fellows' Hall, Glenwood Avenue. Wm. A. Akers, Sec.

G. A. R.
WM. S. PIERSON POST No. 58—2d and 4th Tuesday Evenings of each month, in Unanget Hall.

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ASSETS (Market Value).....\$36,355,020 00

LIABILITIES (4 per cent. Reserve).....\$3,453,714 44

SURPLUS (Massachusetts Standard).....2,901,905 56

SURPLUS (New York Standard).....5,113,515 56

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WM. D. CARTER, Treasurer.

IRA M. HARRISON, Vice-Pres.